

## Moulana Sarkar Mehdi Majalis Three 2007

21:107(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

*[Pickthal 21:107] We sent thee not save as a mercy for the peoples.*

*[Pooya/Ali Commentary 21:107]*

*It is stated in the Quran that prophets of Allah were sent to every people in every age, then as a culmination the Holy Prophet was sent to mankind as a mercy unto the worlds with a universal message. In verse 81 of Ali Imran all the prophets of Allah have accepted the Holy Prophet as their supreme leader, therefore he is the only leader their followers should also obey and follow. Keeping this fact in view the Holy Prophet has been introduced to all human beings till eternity as the mercy unto the worlds to whom the final book of Allah, the Quran, was revealed and who was entrusted with the perfected and completed religion of Allah to be the law and guidance for all mankind for ever (see commentary of Ma-idah: 5 and 67 The word alamin (the worlds) encompasses all that has been created by Allah and He has not created the universe out of fun (verse 16 of this surah).*

*Aqa Mahdi Puya says:*

*By presenting the Holy Prophet as the mercy unto the worlds it has been clearly asserted that he is the first and the foremost in the order of creation who was selected to convey the mercy of Allah to every created being. The entire existence of the Holy Prophet is the first and the continuous manifestation of the rububiyat of the rabbul alamin. The whole process of creation implies the circular process of descension and ascension of the person of the Holy Prophet for the purpose of universal blessings.*

Allah in His Quran says oh prophet the one I love I have made you a rehmat or mercy for the entire universe. Quran is that exalted book that is never effected by the changes in the times and politics. The topics of the Quran are still fresh as they were 1400 years ago. The Quran required that you should be able to understand it. You do not have to memorize it or repeat it all the time. If you remember one point and ponder on it this may be adequate for getting najaat or reaching heaven.

Allah has said the prophet is a mercy for the universe. If this ayat is looked at then it seems as though the Master of the Universe has sent a representative that is deserving of Him. As far as the reach of Allah's sustenance reaches the mercy of Allah reaches. The prophet is the perfect mercy and reaches every corner of the universe. Now man should guess and decide how far the mercy of Allah reaches.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (17:1)

***[Pickthal 17:1] Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.***

***[Pooya/Ali Commentary 17:1]***

***This verse is about the physical ascension (mi-raj) of the Holy Prophet to the highest station in the heaven.***



*Picture 1 Location of Ummi Hani's House now included in Masjidul Haram Around the Kaaba circa 2007*

***The mi-raj; is usually dated to the 27th night of the month of Rajab in the year before hijrat. While the Holy Prophet finished his night prayers in the house of his cousin, Ummi Hani, the sister of Ali ibn Abu Talib, the angel Jibra-il came to him with the invitation of the Lord of the worlds to have a journey to the highest heaven. Jibrail first took him to the Ka-bah (the Masjid al Haram) and from there he was taken to the farthest masjid in the heavens. Although aqsa means "the farthest" but most of the translators and commentators confuse this word with the name of Masjid al Aqsa in Jerusalem. Farthest is an adjective used to refer to the masjid in the most distant heaven. The distance between the Masjid al Haram and the Masjid al Aqsa in Jerusalem is not more than a few hundred miles which cannot be described as farthest. Moreover, the journey to Jerusalem was meaningless when the divine purpose was to show the Holy Prophet the wonders of the glory of the kingdom of Allah. If Allah had selected an earthly place to do this He could have chosen the Masjid al Hama.***

***According to the Ahl ul Bayt the mi-raj was a physical ascension, not a vision or dream in sleep or slumber, because even ordinary men see such things in their dreams. It was no doubt a spiritual realisation but attained by an actual journey. To bring the position of the Holy Prophet to the level of ordinary mortals, A-isha and Mu-awiyah***

*had reported that the mi-raj; was only a vision. In view of what history and traditions say about the credibility of these two reporters, a large number of Sunni authorities have rejected their point of view and have accepted the fact that it was a physical ascension. Please refer to Aqa Puya's essay "Genuineness of the Holy Quran" to know about what is written about A-isha in Sahih Bukhari, and as for Mu-awiyah there are no two opinions about his hostility towards the Holy Prophet and his Ahl ul Bayt, and for his deceit, cunning and falsehood refer to At Tahrim: 4 and Muhammad: 22. Those who doubt the great miracle of the physical ascension of the Holy Prophet wrought by Allah should also doubt as to how Allah could create the universe out of nothing, or how He could make virgin Maryam give birth to Prophet Isa, or how could Isa preach the message of Allah from his cradle as a just born infant, or how could Allah split the sea to save Musa; and how could the several other miracles mentioned in the Quran take place if the doubters insist upon empirical justifications. The physical journey of the Holy Prophet to the arsh in the highest heaven known as mi-raj; is an unheard of wonder of the world since its beginnings and shall remain so to its end as the greatest miracle of the Almighty Lord of the worlds.*

*Among the celestial lights, where he received from Allah order for the five daily prayers, he saw his own name together with that of Ali inscribed in the kalimah.*

*"There is no god save Allah, Muhammad is His Prophet and Ali is His wali."*

*In the heaven Allah showed him Ali and said:*

*"O my Prophet Muhammad, I have given you Ali to be your vicegerent and successor. Peace be on you from your Lord, and His grace and His bounties."*

*Then all the secrets of creation and what happened in the world since its creation and what will take place were disclosed to the Holy Prophet. The Holy Prophet said:*

*"Peace from the Lord be on all the righteous servants of Allah, and peace be on all of you (O angels), and His grace and His bounties."*

*When the Holy Prophet returned to Makka from his journey, before he related his experience, Ali began to give every detail of his journey, which proves that in every single step the Holy Prophet had taken during his journey Ali was with him; and this is the reason on account of which the Holy Prophet said:*

*"I and Ali are of one and the same light."*

*In the bygone days ignorance might have prevented people to believe in the physical ascension of the Holy Prophet as the most beloved friend of Allah-habiballah, and his having attained the highest and the subtlest realisation of Allah's being, and seeing Ali face to face in the highest heaven, but there is no ground for the people of this age to deny it in the midst of advancement of science and technology, the step by step awareness of the laws, made by Allah, governing the operation of the universe, with the help of which man is exploring the so far unknown frontiers in the space.*

*Also refer to the commentary of An Najm: 8 and 9 and books of history for the event of mi-raj.*

*Aqa Mahdi Puya says:*

*The terms ascension and descension are used to explain the order of creation and the movement of cognitive self through the various spheres of finite beings to the absolute and from there coming down again through the various spheres of abstract and spiritual beings, of more comprehensive nature, to the lowest finite world. This journey is intellectual as well as visual.*

*The intellectual journey is experienced by all seekers of truth with the help of spiritual faculties, not bound by the physical senses. The visual journey begins from the highest point of the intellectual achievement, using it as a base, and proceeds upwards through the various spheres of the spiritual beings to higher and still higher levels till it reaches the absolute, and again comes down to its base. There was no prophet who did not have this visual experience of ascension and descension, and, as said in al Baqarah: 253, each had it in keeping with his potential, during sleep or wakefulness or in a state in between them, once in a lifetime or often times as the Holy Prophet had done. being the superior-most of them all. Not only the Holy Prophet but also his divinely commissioned successors (the Imams of the Ahl ul Bayt) who, in soul and body, were from him and He from them, and all of them were of one and the same divine light and origin, had the visual experience of ascension to the absolute many a time,*

*The Quran in verse 33 of Ar-Rahman says that man can cross the bounds of the heavens and the earth if he possesses the authority and has the power (knowledge of the laws enforced by Allah) to do so. Therefore the theories based on ignorance from the laws made by Allah should not*

*be given any importance when they are put forward to deny not only the physical ascension of the Holy Prophet but also all the miracles wrought by the prophets of Allah and His chosen representatives .*

*Besides Ali ibn abi Talib and the Imams of the Ahl ul Bayt, a great number of reliable companions and scholars such as Ibn Abbas, Ibn Masud, Jabir bin Abdullah Ansari, Hudhayfah and Umme Hani have confirmed the disappearance of the Holy Prophet from his bed in the house of Umme Hani. So far as the physical and the dimensional aspect of the journey is concerned, it was undoubtedly physical. There is no logical, reasonable and scientific argument to prove its impossibility. As the end of the ascension was the full realisation of the absolute, while passing the boundaries of physical realm, under the influence of divine light, his whole physical aspect was totally spiritualised and transcended the properties of substance and corporeality. It was a total transcendence of the Holy Prophet into a spiritual entity. Descension means his reappearance in his physical form. Only those who know and believe that he was a light, the first created being, and the last and final messenger of Allah can understand his ascension to the farthest stage where Allah's cognition is achieved in the highest realm of creation, referred to in this verse as the masjid al aqsa, the environment of which is blessed by His signs shown to the Holy Prophet.*

*Many a traditionists and commentators has dealt with his ascension at length in detail. A few points discussed by the great scholar Tabrasi in his commentary, Majma-ul Bayan, are stated below.*

*The physical ascension in the state of wakefulness has to be accepted. There is no doubt in it.*

*Some of the details given by the traditionists and commentators about what the Holy Prophet did and said during his ascension journey are not reasonable and in agreement with the articles of the faith. There is no room for any proper interpretation except that he visited the heavens, met all the prophets, saw paradise and hell, and fully comprehended the operation of the absolute omnipotent authority of Allah, but all that which is narrated about his talking to Allah seeing Him and sitting with Him on the arsh should be totally rejected because it is out-and-out anthropomorphism which is far from the glory and absoluteness of Allah.*

*Neither was his chest opened nor washed, because he was free from all evil (dirt), and if there was any spiritual dirt, washing with water would have not served the purpose. All this nonsense was evidently borrowed from anthropomorphist theories of the pagan and Christian creeds by the thoughtless narrators who thought that they should also attribute to their prophet all that which the others had done to their religious leaders.*

Now do you understand why the prophet went on meraj. This shows the limits of human kingdoms. What was the great honor with which the prophet went on meraj? Let me describe it for you. Jannat was decorated, the angels spread stars in his path, universe shrunk, and the time stood still and all the universe stood still while the prophet went forward on meraj. The leader of the angels came but stepped back, Jesus also waited, the 6<sup>th</sup> and 7<sup>th</sup> heaven passed and the prophet kept going. The limits of possibilities were ending and here Gibrael stopped. Gibrael said that this is as far as he can go. If he moved any closer he would perish. Then the destination arrived. The creator and the creation were there. One was Allah and the other the prophet. One was the creator of the universe the other the mercy for it. Jannat has already been passed by the prophet, he has also been called the crown of the prophets. What is Allah going to give the prophet. It must be something very important that Allah called him. Allah said that He would give him such a mercy that is a special mercy. He had hidden it in the curtains. This was the princess of jannat. You decide what state of mind the prophet must have been in when Fatima was given to her. Now do you understand why he stood for his daughter Fatima, this was a special gift from Allah.

A poet has said

It is true Fatima is a woman

She is the source of bravery of Ali

The prophet is a mercy to the universe and Fatima is a special mercy to the prophet.

Fatima is on the ground on the white chador but she is on the heavens truly. There is no other Bibi who said something and it became true from heaven instantly.

The masoom said that if you see Ali and smile then you should thank your mother who taught you this love.

Nowadays when you see youth obey their wives and not their mothers this disappoints me. They forget that she brought them up but more importantly they forget that she is the one who taught you the love of Ali. In Islam a woman has great honor. A woman is a mother, a wife, a daughter isn't it? Tell me are these not delicate relationships. You cannot complain against any one of these women. If the woman is against the husbands wishes then it is quite ok for her to be criticized ---- those who understood it know what I am talking about. A woman reaches her perfection when she is a daughter of a pious father, a good wife of a pious man. If you change these words then this becomes belief. A woman is a perfect woman if she is the daughter of a perfect man, the wife of a perfect man and when such a woman is born then the prophet is commanded to do mubahila. Do not go on the beauty or wealth of a woman. The prophet said be careful of the fresh green grass on the trashcan or the garbage dump. This grass looks pleasing to the eye but there is garbage beneath. The prophet said that there is poison below the greenery.

A youth who is illiterate and has a squint nowadays says that he wants a beautiful wife. Oh brother look in the mirror first before you ask. This is how the Arabs thought they didn't know who they were and went to the prophets house to ask the hand of his daughter in marriage.

Bibi Fatima is a special mercy to the prophet – he who is mercy to the universe. There is no bigger scholar than Imam Ali. Such a great scholar was addressed by Bibi Fatima in such terms that are used in Arabic to show someone that the one you are speaking to does not know everything. If it wasn't for the parda Bibi Fatima would also have said ask me whatever you desire. Bibi Fatima is of light like Imam Ali, she is pure like him, she is generous as him, as honored as him as she is a woman she wasn't an Imam, however who she was with was an Imam and those boys born to her were Imams.

It isn't easy to be similar to Khadija,

It is required to be mother to Zehra,

All call her the queen of Arabia

Rizwaan brought dress for the grandsons of Khadija

It was finally useful for Rizwaan that he was an angel

Unless your wealth is for the spread of religion otherwise the wealth is of no use.

Zehra's mother showed all that it is not needed to have sons to have progeny after you.

Who did Allah make the owner of the universe.

I have read in books that if there is one person to read a majalis and one to hear the third person is Bibi Fatima. Bibi Fatima comes to every majalis of Hussain. She looks at the tears of those who cry for her son. Wherever there is a majalis for Hussain she comes and collects your tears in her handkerchief. When this gets wet with tears she gives this to Zainab and tells her that I have brought you the ointment for Hussain's wounds. If you go to any corner of the world and die and you love the ahle bait then the souls of the 14 masoomeen come to your funeral. At the time of death you should get a sip of water per tradition. When you give the dying person a sip of water one of the 14 souls steps back when it sees you give the sip of water. We do not know who this soul is but our scholars say that this is Bibi Fatima, she steps back that oh you who is dying there was none in Karbala who gave my son a sip of water.

### Questions

- 1) Who is the first and foremost of the creation of Allah?
- 2) Who was sent as a mercy to the universes?
- 3) What is meraj (mi-raj)? Was the meraj physical? Where did the prophet leave from? Does this place still exist?

- 4) What was given to the Holy Prophet in Meraj?
- 5) Did Gibrael accompany the Holy Prophet all the way on Meraj?
- 6) Who comes to each and every Majalis?
- 7) What does the prophet say on the day of judgment regarding those who love the ahle bait?
- 8) What does Imam Ali say on the day of judgment regarding those who love the ahle bait?
- 9) What does Bibi Fatima say on the day of judgment regarding those who love the ahle bait?
- 10) When we know that Bibi Fatima is there in our center for every majalis how should we behave?